

Death is a cessation of the natural life of man. As commonly understood this occurs thro the separation of body and spirit. Of course we here speak of physical death. (3) They have a common origin. The one came by the other. Man is himself the author of both sin and death. God did not create sin in man. He did not decree that man should be a sinner, nor did he urge him on to that which is sinful. He never approved of sin, but on the contrary always did and does yet hate it with a perfect hatred. "The origin of sin lies, therefore, only in the will of the creature who, of his own accord, departed from God, and acted in opposition to the divine command." "The State of Corruption is that condition into which man voluntarily precipitated himself by his own departure from the chief good, thus becoming both miserable and wicked." The popular teaching is that if man had remained in that state in which he was created, he would, after the completion of his earthly life, have been transferred to the eternal and heavenly happiness, without death. (4) The relation of the one to the other is explained in the above. Neither would exist without the other. They are inseparably connected. Sin shall have an end, so shall death. The one ends with the other, as the one began with the other. If the idea and the fact of sin could be completely eradicated from human life, death would go with it.

Has God any connection with the physical death of human beings?

The author of these queries must have some notion of framing a system of theology. To this question we answer, yes and no. With the *fact* of sin, God has nothing to do. It came by man as above explained. It was not designed by God, it was not in the eternal purpose of God that sin should be a factor in human history. But while God has nothing to do with the *fact* of sin, he yet may have something to do with that mysterious, inexplorable process which we call dying. In our judgment it is entirely proper to say that the *time*, the *place*, the *manner*, of our death, are matters in the hands of the Lord, and even this statement must be accepted with limitations. It is possible and entirely consistent that without being the author of death, God may yet have something to do with the *how*, the *where* and the *time* of one's death.

After all is said it must be acknowledged that the question is one too deep for the human mind. When we say that without sin there would have been no death we make an assertion the length and breadth of which we do not comprehend. It means that without sin there would have been no accident of any kind, no storms, no industries of any kind, for these involve the possibility of accident, and death by accident. We presume that even without sin a falling tree might have killed a man the same as now, but whether there would have been falling trees we do not know. There were waters before

sin entered the world, and we have no reason to believe that without sin man could have lived under the water any better than he can now. This may seem foolishness to the reader, but it may lead him to reflect for a moment as to what might have been without sin, and what is involved in the statement, no sin no death. With the above suggestions we will let each one solve the problem for himself.

Notes and Comments

An Inconsistency.—The following from the *Presbyterian Messenger* will give the Sunday newspaper man something to think about:

It seems hardly consistent for our secular journals which issue Sunday editions and send out their representatives to sell them on the streets in defiance of the laws of the commonwealth, to talk about "the majesty of the law" in other matters. If the laws of the commonwealth are to be persistently and flagrantly violated by these newspapers, they can hardly expect to do much in the way of impressing their readers with the dignity and majesty of law and the duty of honoring it. Next to the open drinking-saloon, we have no hesitation in saying that the average Sunday newspaper is the greatest enemy of law and order. It shuts out the thought of God, and interferes with the great thoughts which concern man's well-being as an immortal, constraining him to live as a mere sensual, selfish animal. We do not believe that real Sabbath-keeping can be secured by enacting and enforcing civil law, but we believe that the law of the Sabbath is a good law, and that it should be enforced.

Evidence of His Love.—An exchange tells the following beautiful anecdote of Wendell Phillips which illustrates his love-like devotion to his invalid wife:

At the close of a lecture engagement in a neighboring town, his friends entreated him not to return to Boston. "The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw; and you will have twelve miles of rough riding before you get home." To which he replied, "But at the end of them I shall find Anne Phillips."

The Gospel Draws.—Christ said of himself, "If I be lifted up will draw all men unto me." He is making good that promise, for wherever Jesus is lifted up there men and women are drawn to him in love and devotion. In too many pulpits the preacher is lifted up instead of Christ. Dr. Maclaren, the famous English preacher, in a public address, recently said:

"Experience shows that wherever a church is opened and a live man put in the pulpit,—one who will resist the temptation of this generation to sensationalism, and to turning churches and chapels into places of entertainment and concert-rooms, and who will preach the gospel of Jesus Christ as he believes it, and thinks it is of some consequence that the people to whom he preaches it should believe it too—that man, with God's help, will gather the people around him."

Does It Prohibit.—The enemies of prohibition say that prohibitory law does not prohibit. Of course it does not unless the law is enforced, neither does any other law. The *National Advocate* tells how it prohibits in North Dakota as follows:

A week ago \$1,200 worth of liquor was taken from the drug-store of Dr. Baldwin, at Jamestown, and destroyed in the court-house yard by the sheriff. The work was done by direction of Judge Glaspell, before whom Dr. Baldwin was convicted of violating the prohibitory law, and who has granted a perpet-

ual injunction against the drug-store owned by Dr. Baldwin, and denied him the right to obtain a druggist's permit for five years. This is a fair sample of the way the law is being enforced in North Dakota.

Christ's Call.—The *Religious Telescope* very truthfully says:

Christ's call to men today is not a call to preach big sermons, or to do things great in the eyes of the world; but it is a call to self-sacrifice for the salvation of others—a call to the Christlike work of going about doing good, and proclaiming the glad tidings of salvation to a lost world.

A Hopeful Sign

There is encouragement in the following from the *Reformed Church Messenger*:

The most hopeful sign of the day is the place Jesus Christ holds in the thinking and the practice of men. He is the real King and Lord of our lives. Our richest inheritance has come through the kingdom He has opened to us. In this kingdom He is the source of truth and power. His personality is the illuminating sun of our moral and spiritual world. He has discovered to us the true nature, possibilities and destiny of human life; and He has opened to us the infinite and eternal spirit world in which there are thrones, dominions, principalities and powers, all graciously favorable to us. He has brought this world near to us, and demonstrated its law of purity, righteousness and love. Instead of a world of dreadful powers ruled over by a Being demanding an awful propitiation, He has shown us the angels looking into the mystery of our godliness and active in our behalf, whilst the Father of men and angels is not only touched by human misery but is active in redeeming His creatures from the bondage of sin and the consequences of violated law. Through the person and work of Christ this kingdom has been made a living power in human life so that it has become our inheritance. Instead of the kingdom of God being something foreign and distasteful Christ has brought home to our hearts the fact that He is our elder brother and that our true position is that of sons of God. This is the good news, the glad tidings heralded by angels over Judea's plains and now preached by the ambassadors of Christ. And it is the faithful preaching and the living demonstration of this gospel in the lives of His followers which has power to convince of sin, to quicken repentance and inspire to better living. The ever-living Christ, who formerly walked among men and by word and deed revealed human life in all its relations both to men and to our Heavenly Father, now shames us out of our selfish and immoral lives, and becomes the great regenerating power whereby we love Him and renew our lives after the noble image of His own person. Here, in the midst of all that is weak and imperfect, in a world of disappointment and failure, is something real, abiding and glorious; something worthy of loyalty and reverence. In His service there is room for all our powers and activities; and as we toil for Him our lives grow better, richer and greater, and our hearts find that peace and rest which comes when they are true to the Lord who gave them.